

579  
A  
CATECHISM,

OR, THE

PRINCIPLES

OF THE

CHRISTIAN RELIGION,

Explained in a familiar and easy Manner, adapted  
to the lowest CAPACITIES.

*Episcopalian — almost Popish —  
See on the Eucharist — Penance, &c.*

HEB. V. 12. Ye have need that one teach you again, which  
be the first Principles of the Oracles of God; and are become  
such as have need of Milk, and not of strong Meat.

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# CATECHISM.

## LESSON I.

Q. **W**HO made the World?

A. GOD.

Q. Of what did he make it?

A. He made it out of nothing.

Q. How did he make it?

A. By his Word and his Will.

Q. Why did he make it?

A. For his Glory.

Q. How long was he making it?

A. Six Days.

Q. And what did he on the seventh Day?

A. He rested, or ceased to produce any more Creatures.

Q. What did he make the first Man of?

A. He made his Body out of the Earth.

Q. What did he to that Body?

A. He put into it a living, or reasonable Soul.

Q. How?

A. By breathing into its Nostrils the Breath of Life.

Q. Why did God thus endue Man with a reasonable Soul?

A. That he might be capable of knowing, and loving, and obeying God.

Q. *What was the first Man's Name?*

A. Adam.

Q. *What was the first Woman made of?*

A. Of a Rib, or Part of Adam's Side.

Q. *Why so?*

A. To shew that they were both one and the same Flesh.

Q. *What was the first Woman's Name?*

A. Eve.

## LESSON II.

Q. **W**HERE did God put Adam and Eve?

A. Into Paradise.

Q. *What was the earthly Paradise?*

A. A delightful Garden.

Q. *In what Condition did they live?*

A. In great Happiness.

Q. *How did God deal with Man when he had thus placed him in Paradise?*

A. He entered into a Covenant with him.

Q. *What do you mean by that?*

A. I mean, that God granted him certain Privileges upon a certain Condition.

Q. *Which was the first of these Privileges?*

A. The Holy Spirit, or the Image of God, Gen.

i. 27, compared with 1 Cor. xv. 45,--49.

Q. *Which was the second?*

A. Dominion over the Creatures.

Q. *Which was the third?*

A. The

A. The Promise of a glorious Immortality in Heaven without tasting Death.

Q. *And which was the fourth of these Privileges?*

A. The Use of the Fruit of the Tree of Life.

Q. *On what Condition was Man to enjoy all these Benefits?*

A. On Condition of his Obedience to the Will of GOD.

Q. *But was there no particular Instance of his Obedience required?*

A. Yes ; there was one.

Q. *What was it?*

A. That he should abstain from eating of the Fruit of the Tree of Knowledge of Good and Evil.

Q. *What Punishment did God threaten to Man in case of his Disobedience?*

A. That he should die, and so lose all these glorious Privileges.

### L E S S O N III.

Q. **D**ID Man perform his Part of this Covenant?

A. No ; he broke it.

Q. *How did he break it?*

A. By eating the Forbidden Fruit.

Q. *Who tempted him to do so?*

A. The Devil in Shape of a Serpent.

Q. *Who is the Devil?*

A. A mighty Angel that had rebelled against GOD.

Q. *In what Condition was Man when he had*



A. Very miserable both in Soul and Body.

Q. *What happened to his Soul?*

A. It lost the Divine Spirit, or the Image of God in it.

Q. *What more happened to it?*

A. It became subject to the Devil who had thus overcome it.

Q. *And what else?*

A. It became subject to Ignorance and Concupiscence, through Want of the Divine Spirit to enlighten and guide it.

Q. *What do you mean by Concupiscence?*

A. Such a Love of ourselves, and of the Pleasures of Sense, as turns away our Hearts from the Love of God.

Q. *What happened to Man's Body by his Transgression?*

A. It became subject to many Inconveniencies and Diseases, and to Death, without any Hopes of a Resurrection.

Q. *And what became of Man himself?*

A. He was driven out of Paradise, and debarred the Use of the Tree of Life, and the Earth was cursed for his Sake.

#### LESSON IV.

Q. **D**ID the Sin of Adam hurt his Posterity as well as himself?

A. Yes; all Men are born subject to Ignorance, Concupiscence, and Death.

Q. *What is the Reason of that?*

A. It



A. It is, because they naturally want that Divine Spirit which *Adam* lost by his Fall.

Q. *How is this their natural State commonly called?*

A. The State of Original Sin.

Q. *Did God leave Man in this miserable State?*

A. No; he graciously promised Man a Redeemer.

Q. *Whom do you mean by a Redeemer?*

A. One who should recover Man from the Power of the Devil, and restore him to the Favour of God.

Q. *When was this Redeemer promised to Man?*

A. Immediately after his Fall.

Q. *Why so soon?*

A. To keep him from Despair.

Q. *Who is the Redeemer of Mankind?*

A. JESUS CHRIST the Son of God, the great Mediator betwixt God and Man.

Q. *Whom do you mean by a Mediator?*

A. One who reconciles Parties that are at Enmity one with another.

Q. *How did Jesus Christ reconcile God to Man?*

A. By satisfying GOD's Justice.

Q. *How did he satisfy God's Justice?*

A. By suffering Death for Man.

Q. *Could the Son of God die?*

A. No; not as God, but as Man.

Q. *Did then the Son of God become Man?*

A. Yes; he took our Nature upon him, and so became God and Man in one Person.

Q. *Was*

*Q. Was it necessary that our Mediator should be thus both God and Man?*

*A. Yes; it was absolutely necessary.*

*Q. Why was it necessary that he should be Man?*

*A. That he might be capable of suffering, and that the same Nature which had offended might suffer.*

*Q. And why was it necessary that our Mediator should be God?*

*A. To make his sufferings of infinite Merit and Value.*

## LESSON V.

*Q. DID Jesus Christ suffer Death for Mankind willingly and of his own accord?*

*A. Yes; he offered himself a Sacrifice for them of his own free Will and Mercy.*

*Q. Was this Sacrifice accepted by God?*

*A. Yes; it was both accepted and rewarded.*

*Q. How was it accepted?*

*A. As a Satisfaction or Atonement for the Sins of the whole World.*

*Q. And how was it rewarded?*

*A. By the Exaltation of JESUS CHRIST in his human Nature to the Right-hand of GOD, and giving him all Power in Heaven and in Earth.*

*Q. Did Jesus Christ die for all Mankind, or only for a few?*

*A. He died for all Mankind.*

*Q. But are there not some Conditions required on Man's*

*Man's Part, in order to his being saved by the Death of Christ?*

A. Yes; there are several Conditions.

*Q. What are they in general?*

A. We must become Members of that spiritual Society, or Body, of which JESUS CHRIST is the Head.

*Q. Why must we become Members of this Body?*

A. Because we cannot partake of the Spirit of CHRIST, unless we are Members of the Body of CHRIST.

*Q. How is this Body of Christ commonly called?*

A. It is called the Church.

*Q. Is it not likewise called his mystical Body?*

A. Yes; to distinguish it from his natural Body.

## LESSON VI.

*Q. HOW are we made Members of the Church or mystical Body of Christ?*

A. By Baptism.

*Q. How is Baptism performed?*

A. By dipping the Person baptised in Water, or, in case of Necessity, pouring Water upon him in the Name of the Father, and of the Son, and of the Holy Ghost.

*Q. Who instituted this sacred Rite?*

A. Our Lord JESUS CHRIST.

*Q. Whom did he empower to perform it?*

A. The Apostles and their Successors.

*Q. But may not any Christian baptise in case of Necessity?*

B

A. No;



A. No; none can baptise without a Commission from JESUS CHRIST.

Q. *Why so?*

A. Because he who baptises must have Authority to represent God, and to act and promise in his Name.

Q. *May a Person be rebaptised?*

A. No; Baptism must be performed but once.

Q. *For what End did our Lord institute this Rite of Baptism?*

A. To be the Way and Means of entering Man again into Favour and Covenant with God.

## LESSON VII.

Q. **W**HAT Favours or Privileges doth God grant to the Person baptised, in this new Covenant?

A. The chief of them may be reduced to five.

Q. *Which is the first?*

A. The Forgiveness of all his own Sins, if he hath committed any, and of the Sin of Adam, so far as it concerned him.

Q. *Which is the second?*

A. A Title to the Holy Spirit, as being the Life of that Body whereof he is now made a Member.

Q. *Which is the third?*

A. The Promise of a Resurrection to his Body, and of a glorious Immortality in Heaven.

Q. *Which is the fourth?*

A. That



A. That a sincere and universal Obedience to the Law of GOD will be accepted, though it be imperfect.

Q. *And which is the last of these baptismal Privileges?*

A. That if the baptised Person be so unhappy as to pollute his Baptism, by gross and wilful Sin, God will nevertheless pardon him upon his sincere Repentance.

### LESSON VIII.

Q. **B**UT are there not some Conditions required of the Person baptised, in order to intitle him to these Privileges?

A. Yes; there are three such Conditions.

Q. *Which is the first?*

A. He must renounce the Devil and all his Works, the Pumps and Vanities of this wicked World, and all the sinful Lusts of the Flesh.

Q. *What is it to renounce these?*

A. Not to follow or be led by them, but to hate and forsake them.

Q. *Why must we thus renounce them?*

A. Because they are the Enemies of God, and of our Souls.

Q. *What mean you by the Works of the Devil?*

A. In general, all Sin; but especially such Sins as are committed after his Example, and render those that commit them like the Devil.

Q. *Give some particular Instances of these?*

A. Envy,

A. Envy, Pride, Rebellion, Schism, Lying, Malice, Murder, tempting others to sin, and delighting in Sin committed by others.

Q. *What do you mean by the wicked World?*

A. All those Men that are Enemies to CHRIST and his Gospel.

Q. *How are we to renounce them?*

A. We must not imitate their bad Example, or contract unnecessary Familiarities with them.

Q. *What do you mean by the Poms and Vanities of the World?*

A. The Pleasures, Riches, Honours, and Glory of this World, by the Desire of which Men are drawn into Sin.

Q. *Is it then unlawful to be Rich, or Honourable in the World?*

A. No; we may lawfully enjoy either Riches or Honour, if God see fit to bestow them upon us.

Q. *In what Sense then must we renounce them?*

A. We must not set our Hearts too much upon them, must not abuse them, and must never transgress our Duty, either to obtain or preserve them.

Q. *What mean you by the sinful Lusts of the Flesh?*

A. All the Inclinations of our corrupt Nature that are contrary to God's holy Laws.

## LESSON IX.

2. **W**HAT is the second Condition required of a Person in order to his Baptism?

A. That he believe all the Articles of the Christian Faith.

2. What mean you by the Articles of the Christian Faith?

A. Certain Truths which our Lord and Saviour taught, and which he requires us to believe if we would be saved.

2. Whence are the Articles of the Christian Faith taken?

A. From the Holy Scriptures.

2. Where are they collected, or summed up?

A. In the Apostles Creed.

2. Why is it called the Creed?

A. From the first Word of it in Latin [*credo*] which signifies, *I believe*.

2. Why is it called the Apostles Creed?

A. Because it contains the Sum of that Doctrine which the Apostles preached as necessary to be believed.

2. Repeat the Creed.

A. I believe, &c.

2. Into how many Articles is the Creed divided?

A. Into twelve.

## LESSON X.

2. **R**EPEAT the first Article of the Creed

A. I believe in God, the Father Almighty, Maker of Heaven and Earth.

2. W



*Q. What is GOD?*

A. An eternal Spirit, of infinite Power, Wisdom, and Goodness, the Maker, Preserver, and Governor of all Things.

*Q. Why do you call him Almighty?*

A. Because he can do whatever he pleases.

*Q. Why do you call him FATHER?*

A. Because he produced us all, and preserves and governs us as his Children.

*Q. But who is the true and proper Son of GOD?*

A. His Logos or WORD, who was ever with him, and whom he begot before all Time.

*Q. What is the Nature of the SON?*

A. He is of the same Substance or Nature with his Father, very GOD of very GOD.

*Q. Who has been ever with the FATHER and the SON?*

A. The HOLY GHOST, the third Person in the Trinity.

*Q. Who is the Holy Ghost?*

A. The Spirit of the Father and the Son.

*Q. From whom does he proceed?*

A. From the Father, and is therefore of the same Nature with him.

*Q. By whom is the Holy Ghost sent?*

A. By the Father and the Son.

*Q. Are the Father, Son, and Holy Ghost distinct from each other?*

A. Yes; none of the Three is either of the other, and yet they are most intimately and inseparably united together.

*Q. Is*



Q. *Is each of them God?*

A. Every one of the three is truly and properly God.

Q. *Why?*

A. Because each has all the Attributes of the Divine Nature.

Q. *Are there not then three Gods?*

A. No ; it is impossible there should be more than one God.

Q. *But how can there be but one God, if the Father, Son, and Holy Ghost are distinct one from each other, and every one of them is God?*

A. Because the three Persons are of the same Substance or Nature ; because they are inseparably united together ; and because the Son and the Holy Ghost are eternally referred up to the Father, as to their one Head and Original

## LESSON XI.

Q. **R**EPEAT the second Article of the Creed.

A. And in JESUS CHRIST, his only Son, our Lord.

Q. *How many Names or Titles is the second Person of the Trinity called by in this Article?*

A. Four ; 1st, Jesus, 2d, Christ, 3d, God's only Son, and 4th, our Lord.

Q. *What does the Name Jesus signify?*

A. A Saviour.

Q. *Why was this Name given him?*

A. Because he was to save his People from their Sins.

Q. *What*

Q. *What doth the Name of Christ signify?*

A. It has the same Meaning with the Word *Messiah*, and signifies Anointed.

Q. *Why was that Name given to our Saviour?*

A. Because he was to be a Prophet, a Priest, and a King to his Church, to all which Offices, among the *Jews*, Men were set apart by anointing.

Q. *How did Christ perform the Office of a Prophet?*

A. By instructing his Church in the Will of God concerning Man.

Q. *Where are his Instructions to be found?*

A. In the Holy Scriptures, especially those of the New Testament.

Q. *What is our Duty to Christ considered as our Prophet?*

A. To hearken to his Instructions, and to believe his Doctrine.

Q. *What is the Office of a Priest?*

A. To atone and intercede for the Sins of the People, and to bless them in God's Name.

Q. *How did Christ make an Atonement for our Sins?*

A. By offering himself a Sacrifice for them.

Q. *How doth he intercede for us?*

A. By appearing before God the Father in Heaven, and pleading the Merits of his Sacrifice for us.

Q. *And how doth he bless us?*

A. In turning us from our Iniquities by his Holy Spirit.

Q. *What*

*Q. What is our Duty to Christ as a Priest?*

A. To trust only in the Merits of his Death and Intercession; and to be willing to be converted from our Sins.

*Q. How did Christ exercise the Office of a King?*

A. He gave Laws and Ordinances to his Church, and appointed an Order of Men to govern it visibly by these Laws.

*Q. Doth he not likewise invisibly govern his Church?*

A. Yes; he governs it invisibly by his Holy Spirit; he protects and defends it by his Providence; and at the last Day he will reward and punish every Man according to his Works.

*Q. What is our Duty to Christ considered as our King?*

A. To submit to that Government which he hath appointed in his Church; to obey his Laws; to fear his Threatenings; to be engaged by his Promises, and to trust to his Care.

*Q. Are not Christians called the Sons of God?*

A. Yes.

*Q. How then is Christ called God's only Son?*

A. Because he is the only Son of God by Nature: And we are his Children only by Adoption and Grace.

*Q. Why is Jesus Christ here called our Lord?*

A. To shew that he hath all Power over us, not only as our Creator, but as our Redeemer.



## LESSON XII.

Q. **W**HICH is the third Article of the Creed?

A. Who was conceived by the Holy Ghost, born of the Virgin Mary.

Q. What does this Article teach you to believe?

A. That the Son of God became Man.

Q. Did he cease to be God when he became Man?

A. No; he continued God as before.

Q. Has he a Body and a Soul like us?

A. Yes; he is perfect Man.

Q. Whose Son is he as Man?

A. The blessed Virgin Mary's.

Q. Whose Son is he as God?

A. God's only.

Q. Are the Son of God and the Son of Mary two Persons?

A. No; they are but one, JESUS CHRIST.

Q. Why is it said that he was conceived by the Holy Ghost?

A. To shew that he came into the World miraculously.

Q. For whom did the Son of God become Man?

A. For us, and for our Salvation.

## LESSON XIII.

Q. **W**HICH is the fourth Article of the Creed?

A. Suffered under Pontius Pilate, was crucified, dead and buried.

Q. When did Jesus Christ suffer Death?

A. When Pontius Pilate was Governor of Judea, under Tiberius Emperor of Rome.

Q. What



Q. *What Death did he suffer?*

A. The Death of the Cross, a Punishment for the vilest Slaves and Malefactors amongst the Romans.

Q. *Did he not likewise undergo many Sufferings before his Death?*

A. Yes; both in his Soul, and in his Body.

Q. *What did he suffer in his Soul?*

A. Sorrows and Anguish inexpressible.

Q. *What Effect did that Anguish produce?*

A. It threw him into such an Agony, as made him sweat ev'n great Drops of Blood.

Q. *What did he suffer in his Body?*

A. He was scourged, crowned with Thorns, spit upon, mocked and buffeted, and used with all Manner of Cruelty and Contempt.

Q. *Why did Jesus Christ suffer all these Things?*

A. As the Punishment of our Iniquities which were then laid upon him: And to be an Example to us of Patience and Submission to the Will of God.

Q. *Why is it added in the Creed, that he was dead?*

A. To shew that he had fully satisfied God's Justice.

Q. *Why is it added, that he was buried?*

A. To shew that he was truly dead.

#### L E S S O N XIV.

Q. **W**HICH is the fifth Article of the Creed?

A. He descended into Hell: The third Day he rose again from the Dead.

Q. *What*

Q. *What understand you by Christ's Descent into Hell?*

A. That his Soul went into that invifible Place, where departed Souls are kept from Death to Judgment.

Q. *How is that Place properly called?*

A. It is called *Hades*, which fignifies an invifible Place.

Q. *Is the proper Hell of Torment called by this Name?*

A. No; it is called in Scripture *Gehenna*.

Q. *On what Day of the Week did Christ rife again?*

A. Early on the firft Day, which has ever fince been kept holy by the Church, in Memory of his Refurrection.

Q. *What does his Riling from the Dead prove?*

A. That he was undoubtedly the Son of GOD.

Q. *Repeat the fixth Article of the Creed.*

A. He afcended into Heaven, and fitteth at the Right-hand of GOD the Father Almighty.

Q. *When did Christ afcend into Heaven?*

A. Forty Days after his Refurrection.

Q. *What is meant by his Sitting at the Right-hand of God?*

A. That he is in the Place of the higheft Power and Dignity in Heaven or in Earth.

Q. *Why was his human Nature exalted to this Dignity?*

A. As the Reward of his Obedience and Sufferings.

Q. *Will*

Q. *Will he continue there for ever?*

A. No; he will come from thence to judge the Quick and the Dead.

Q. *When will Christ come to Judgment?*

A. At the last Day, or the End of the World.

Q. *In what Manner will he come?*

A. With Power and great Glory,

Q. *Who are meant by the Quick?*

A. They who shall be alive at his Coming.

Q. *For what shall Christ judge both Quick and Dead?*

A. For all things done by them in the Body.

Q. *For what End shall they be judged?*

A. That every one may receive according to his Works, whether they have been good or evil.

Q. *Are not the Souls of Men judged immediately after Death?*

A. The Scripture speaks of no Judgment but that of the Great-day.

## LESSON XV.

Q. **W**HICH is the eighth Article of the Creed?

A. I believe in the Holy Ghost.

Q. *Do we worship the Holy Ghost together with the Father and the Son?*

A. Yes; we are baptised in the Name of the Father, and of the Son, and of the Holy Ghost; and we say, *Glory be to the Father, &c.*

Q. *Why do we thus worship him?*

A. Because he is Lord and God as well as they, having the same Divine Nature.

Q. *Wh*



Q. *Why do we call him Holy Spirit?*

A. Because he gives us Holiness, which is the spiritual Life.

Q. *Wherein does this Holiness or spiritual Life chiefly consist?*

A. In the Love of God which the Holy Ghost kindles in our Hearts.

Q. *What Effect has this Love upon us?*

A. It makes us take Pleasure in doing the Will of God.

Q. *Is this Pleasure natural to us?*

A. Not at all.

Q. *What then do we naturally take Pleasure in?*

A. In doing our own Will, and satisfying our Senses.

Q. *How then can we perform good Works?*

A. By the Grace of God, and the Gift of the Holy Ghost.

Q. *Who was it that procured this Gift for us?*

A. Our Lord and Saviour JESUS CHRIST.

## LESSON XVI.

Q. *WHICH is the ninth Article of the Creed?*

A. The holy Catholic Church, the Communion of Saints.

Q. *What is the Church?*

A. The whole Body or Society of the Faithful under one and the same Head.

Q. *Who are the Faithful?*

A. Those who profess the true Religion.

Q. *Which is the true Religion?*

A. That

A. That which God himself has taught.

Q. *What are the Marks of the Church of Christ?*

A. That it is One, Holy, Catholic, and Apostolic.

Q. *How is it One?*

A. By being united under one only Head.

Q. *Who is its Head?*

A. JESUS CHRIST.

Q. *Who are Heretics?*

A. They who teach a different Faith from that of the Church.

Q. *Who are Schismatics?*

A. They who form a separate Church by themselves.

Q. *How is the Church Holy?*

A. By its Doctrine, its Sacraments, and its Head, who is JESUS CHRIST.

Q. *Are all its Members holy?*

A. No; it is made up of good and bad to the End of the World.

Q. *What means Catholic Church?*

A. It means Universal Church.

Q. *How is it universal?*

A. By its extending to all Times from the Creation of the World.

Q. *Does it extend likewise to all Places?*

A. Yes; it is the same Church throughout the World.

Q. *What means Apostolic?*

A. It means that the Church preserves the Doctrine of the Apostles.

Q. *And*

Q. *And what else?*

A. That its Pastors are the Successors of the Apostles.

## LESSON XVII.

Q. **W**HOM did the Apostles appoint to succeed them in the Government of the Church?

A. The Bishops.

Q. *How do we know that?*

A. By the holy Scriptures, and the Testimony of the whole Christian Church in all Ages and Nations.

Q. *What is the Office of a Bishop?*

A. To govern the Clergy and People, to ordain the Clergy, to administer the Sacraments, and perform all holy Offices.

Q. *Who are the Clergy?*

A. Those who are set apart to the Service of the Church.

Q. *Are there any other Orders of Clergy than the Bishops?*

A. Yes; under the Bishops there are Priests and Deacons.

Q. *What is the Priests Office?*

A. To govern the People committed to their Charge, to administer Baptism and the holy Eucharist, and perform other holy Offices.

Q. *Can they do these things as well as the Bishops?*

A. Yes; but then it is in Dependence upon, and Subordination to their Bishop.

Q. *Can Priests ordain others?*

A. No; it is only the Bishops who have Power  
to



to ordain others.

Q. *Are not Priests sometimes called by another Title?*

A. Yes, they are called Presbyters or Elders.

Q. *What is the Office of a Deacon?*

A. To be a Servant to the Bishops and Priests in their Functions, and to take care of the Poor.

Q. *Are they not likewise authorised to baptise?*

A. Yes; where a Priest cannot be had.

Q. *Was not the Christian Priesthood typified or prefigured by the Jewish?*

A. Yes; the Bishop is the Christian High-priest; and the Presbyters and Deacons answer to the Priests and Levites.

Q. *Whom does the Christian High-priest represent?*

A. He represents JESUS CHRIST, the invisible Bishop and Head of the whole Church.

Q. *Ought not then every Christian to be subject to his Bishop?*

A. Yes; as the visible Head or High-priest in his own Diocese.

Q. *What mean you by a Diocese?*

A. Such a Part or Portion of the Catholic Church as is under the Care and Government of one Bishop.

Q. *Must Christians upon no Account separate from their proper Bishop?*

A. No; except he require any unlawful Terms of Communion with him.

Q. *What must they do in such a Case as that?*

A. They must obey God rather than Man, and seek out for some purer Church to communicate with.

## L E S S O N XVIII.

Q. **W**HAT is the Communion of Saints?

A. It is the mutual Communication of all good Things in the Church.

Q. *From whence does this Communication proceed?*

A. From our being all Members of the same Body.

Q. *Who partake of it?*

A. All that are in the Church, and live as becomes the Gospel.

Q. *Can Schismatics or excommunicated Persons partake of it?*

A. They cannot any more than Infidels.

Q. *Whom do you mean by excommunicated Persons?*

A. Those who are cast out of the Church by the Governors of it.

Q. *Whom do they cast out of the Church?*

A. Those who have committed great Sins, and will not submit to Penance for them.

Q. *Does the Communion of Saints extend to the other World?*

A. Yes; the Church upon Earth, and the Church in Paradise, communicate together,  
by

by mutually praying for each other.

Q. *Need we apply to the Saints in Paradise for their Prayers?*

A. No; they know our dangerous Condition here, and their Charity wants not to be desired to recommend us to God.

Q. *Are there not likewise other Reasons for our not desiring their Prayers?*

A. Yes, there are several Reasons; and, in particular, we are not sure that they could hear us, were we thus to address ourselves unto them.

Q. *Why do we pray for them?*

A. Because their present Condition is imperfect, and therefore capable of improvement, and because they are to be judged at the last Day, and will then stand in need of Mercy.

Q. *What do we as to the Saints, besides praying for them?*

A. We celebrate their Memorials, imitate them, rejoice for them, and thank God for their Virtues and Examples.

## L E S S O N XIX.

**R**EPEAT the tenth Article of the Creed.

A. The Forgiveness of Sins.

Q. *What is Sin?*

A. The Transgression or Breach of the Law of God.

Q. *How many Ways may we transgress the Law of God?*

A. Two



A. Two Ways; by doing what it hath forbidden, or not doing what it hath commanded.

Q. *Can Forgiveness of Sins be obtained out of the Catholic Church?*

A. No; for it is obtained only by JESUS CHRIST.

Q. *To whom did he communicate the Power of forgiving Sins?*

A. To his Apostles and their Successors.

Q. *By what Means do they forgive or retain Sins?*

A. By admitting to, or excluding from, the Sacraments of Baptism and the holy Eucharist.

Q. *Does Baptism cleanse us from all the actual Sins we have committed before it?*

A. Yes; as well as from our original Sin.

Q. *And how do we obtain the Pardon of Sins committed after Baptism?*

A. By the Sacrament of the Eucharist.

Q. *What is necessary, in order to obtain the Forgiveness of our actual Sins by these Sacraments?*

A. True Repentance.

## LESSON XX.

Q. **R** *EPPEAT the eleventh Article of the Creed.*

A. The Resurrection of the Body.

Q. *What is meant by that?*

A. The raising of our dead Bodies out of the Grave, and the Re-union of them to our Souls.

Q. *Do*

Q. *Do our Souls die with our Bodies?*

A. No; they are immortal.

Q. *When will this Resurrection happen?*

A. When Christ comes to Judgment.

Q. *What will become of us after Judgment?*

A. The End of the Good will be eternal Life.

Q. *Where learn you that?*

A. In the twelfth Article of the Creed.

Q. *What is eternal Life?*

A. Unspeakable Joy and Bliss, never to have an End.

Q. *How is this State otherways called?*

A. The Kingdom of Heaven.

Q. *What is it that will constitute the Happiness of the Saints in Heaven?*

A. The seeing God.

Q. *What will become of the Wicked after the Resurrection?*

A. They will be cast into *Gehenna*, or Hell with the Devil and his Angels.

Q. *In what will the Punishment of Hell consist?*

A. In eternal Separation from God, Darknes Fire, and Remorse of Conscience.

Q. *How is this State otherways called?*

A. Eternal Death.

Q. *What do you mean by the Word Amen after the Creed?*

A. That I believe and acknowledge these things to be.

LESSON XXI.

2. **Y**OU have now explained the two first Conditions on which a Person is baptised; but is there not a third?

A. Yes; he must devote himself to the Service of God, and promise to keep his Commandments.

2. *How many are the Commandments of God?*

A. Ten.

2. *To whom did God give these Ten Commandments?*

A. To the Children of Israel, when he had brought them out of Egypt.

2. *Were they new Laws at that Time?*

A. No; they were all, except the fourth, the Law of Nature; but they were then first put into Writing.

2. *What is the Law of Nature?*

A. Reason and Conscience.

2. *What does it teach us with regard to God?*

A. To worship none but him.

2. *And what with regard to Men?*

A. Not to do to another what we would not have done to ourselves.

2. *And what with regard to ourselves?*

A. To moderate our Passions.

LESSON XXII.

2. **W**HICH is the first Commandment?

A. Thou shalt have none other Gods but me.

2. *What*



( 31 )  
Q. *What are the Duties towards God enjoined us in this Commandment?*

A. To believe him, to fear him, to love him, to worship him, to give him Thanks, to put our whole Trust in him, and to call upon him, or pray to him.

Q. *What is the Faith or Belief in God here enjoined?*

A. To believe that God is, and that all that he says is true.

Q. *What mean you by the Fear of God?*

A. Such an awful Regard to him as will restrain us from offending him.

Q. *Why should we thus fear God?*

A. Because of his Justice, which will not clear the Guilty, and because of his Power to punish them.

Q. *In what Manner ought we to love God?*

A. With all our Heart, with all our Soul, and with all our Strength.

Q. *What is meant by loving God thus?*

A. The loving him sincerely, and above all Things.

Q. *Why should we thus love God?*

A. Because of his own Excellencies, and his Goodness and Love to us.

Q. *How shall we know that we truly love God?*

A. By our sincere Endeavours to keep all his Commandments.

Q. *How*

Q. *How ought we to worship God?*

A. With our Souls and with our Bodies.

Q. *How do we worship God with our Souls?*

A. By fervent and humble Praises and Prayers.

Q. *How with our Bodies?*

A. By such reverent outward Gestures of our Bodies in Prayer as express the inward Reverence of our Souls.

Q. *Is not the Worship of the Soul sufficient?*

A. No; for that of the Body is as much due, and as particularly required and commanded as the other.

Q. *Is the Worship of the Body of any Value without the inward Worship of the Soul?*

A. No; it is most abominable Hypocrisy.

Q. *For what ought we to thank God?*

A. For all his Mercies and Blessings to us and to all Men.

Q. *What mean you by trusting in God?*

A. Depending upon him for Succour in all Dangers, and Supply in all Wants spiritual and temporal.

Q. *How are we to express our Trust in God for these Things?*

A. By praying to him for them, and using our own honest Endeavours.

Q. *How ought we to pray to God for spiritual Mercies?*

A. Earnestly

A. Earnestly and constantly.

Q. *And how ought we to pray for temporal Mercies?*

A. With Submission to the Will and Wisdom of God, who alone knows what is best and fittest for us.

Q. *How are all these Duties to God said to be enjoined in the first Commandment?*

A. Because the owning him for God implies all these.

### LESSON XXIII.

Q. **W**HICH is the second Commandment?

A. Thou shalt not make, &c.

Q. *What is enjoined us in this Commandment?*

A. To worship God only.

Q. *Is it allowed to pay religious Worship to Creatures?*

A. No; to none but God; and therefore we must not pray to Saints or Angels, nor bow to Pictures or Images.

Q. *Why is such Worship forbidden?*

A. Because God is jealous of the Honour due to him, and will not suffer it to be given to any other Being.

Q. *Which is the third Commandment?*

A. Thou shalt not take, &c.

Q. *What doth this Commandment teach you?*

A. To honour God's holy Name and his Word.

Q. *What doth it forbid?*

E

A. To



A. To take his Name in vain, that is, to dishonour it.

Q. *How is God's Name dishonoured?*

A. By Blasphemy, by Perjury or false Swearing, by common Swearing, by an irreverent Use of God's Name, or of things belonging to him.

Q. *What is Blasphemy?*

A. The speaking any unworthy or evil thing of God.

Q. *Are not Men said to blaspheme God by their Actions?*

A. Yes; when they who profess themselves to be God's Servants live so wickedly as to make his Name evil spoken of.

Q. *How many Ways may a Man perjure himself?*

A. Three Ways.

Q. *Which is the first?*

A. When he swears to the Truth of a Thing which he knows to be not true, or whereof he so much as doubts.

Q. *Which is the second?*

A. When he swears to a Promise which he intends not to perform, or afterwards, tho' in his Power, does not perform.

Q. *And which is the third?*

A. When he equivocates, or swears in a different Sense from that wherein he to whom he swears understands it.

Q. *How is God's Name dishonoured by Perjury?*

A. It

A. It supposeth, either that God knows not whether we speak Truth or not ; or else, that he will not, or cannot, punish our Falsehood.

Q. *What is common Swearing ?*

A. The using of Oaths in common Discourse.

Q. *How is God dishonoured by such Oaths ?*

A. They express a low Esteem of God, and naturally lead to Perjury.

Q. *What is one great Aggravation of this Sin ?*

A. That there is no Temptation to it.

Q. *What does God threaten against those who break this Commandment ?*

A. That he will treat them as very guilty, or great Sinners.

#### L E S S O N XXIV.

Q. **W**HICH is the fourth Commandment ?

A. Remember that thou keep, &c.

Q. *What means the Sabbath Day ?*

A. A Day of Rest.

Q. *Are we Christians bound to rest on the seventh Day ?*

A. No ; the Command to rest on that Day belong'd peculiarly to the Jews.

Q. *What then are we obliged to ?*

A. To observe the Lord's Day, in Memory of our Saviour's Resurrection.

Q. *What are the Duties of that Day ?*

A. To offer and receive the Holy Eucharist,  
and

and to attend all the public Offices of the Church.

*Q. Must nothing excuse us from these Duties?*

A. No Business, nor any thing but Acts of necessary Charity.

*Q. Is there any positive Command in the New Testament for the particular Observation of the Lord's Day?*

A. No.

*Q. What then makes it our Duty to observe it?*

A. The constant universal Practice of the Christian Church, which shews it to have been instituted by the Apostles.

*Q. How was Saturday observed both before the Law of Moses, and in the first Ages of Christianity?*

A. As a Festival in Memory of the Creation.

*Q. Ought we to attend the public Worship on that Day?*

A. Yes; and on all the Feasts and Fasts, and every Day if we can.

## LESSON XXV.

*Q. WHICH is the fifth Commandment?*

A. Honour thy Father and thy Mother, &c.

*Q. Who are meant by Father and Mother in this Commandment?*

A. Our natural Parents, the Fathers of the Church, and the King and his Officers or Magistrates.

*Q. What*



Q. *What is the general Duty we owe to all these?*

A. Honour; or the Respect due to them by God's Ordinance.

Q. *What particular Duties do Children owe to their natural Parents?*

A. Love and Obedience; and Succour and Care in their old Age, or in case of Want.

Q. *What do Parents owe to their Children?*

A. Maintenance, Education or Instruction, discreet Chastisement, and good Example.

Q. *Who are the Fathers of the Church?*

A. The Bishops, Priests, and Deacons.

Q. *What are the Duties which they owe to their spiritual Children?*

A. Instruction, Reproof, Comfort, good Example, and a Readiness to minister unto them in all holy things.

Q. *What do the People owe to their spiritual Fathers?*

A. The double Honour.

Q. *What understand you by that?*

A. The Honour of Respect, and the Honour of Maintenance.

Q. *How are they to be esteemed or respected?*

A. Very highly in Love for their Work's sake.

Q. *What Duties do Kings or Rulers owe to their Subjects?*

A. To make just and equal Laws, to protect the Good, and to punish the Wicked.

Q. *What*

Q. *What do Subjects owe to their Princes?*

A. Honour, Tribute, Prayers to God for them, and Obedience, not only for Wrath but for Conscience sake.

Q. *Are not the Duties of Masters and Servants likewise comprehended in this Commandment?*

A. Yes; the Master is as it were the Father of his whole Family.

Q. *How should Masters behave to their Servants?*

A. With Justice and Mildness, considering that they also have a Master in Heaven.

Q. *And what do Servants owe to their Masters?*

A. Obedience, Respect, and Fidelity.

## LESSON XXVI.

Q. **W**HICH is the sixth Commandment?

A. Thou shalt not kill.

Q. *What doth this Commandment teach you?*

A. To hurt no body by Word or Deed, and to bear no Malice nor Hatred in my Heart.

Q. *How many ways may we be guilty of Murder?*

A. Two ways; directly, by open Violence; or, indirectly, by enticing Men into Dangers, Drunkenness, or Revenge.

Q. *Which is the seventh Commandment?*

A. Thou shalt not commit Adultery.

Q. *What Part of your Duty is enjoined in this Commandment?*

A. To keep my Body in Temperance, Sobriety and Chastity.

Q. *What*

Q. *What is here forbidden under the Name of Adultery?*

A. All immodest Words and Actions, yea all impure Thoughts.

Q. *What are the best Means to preserve Chastity?*

A. Fasting, Prayer, good Company, and Diligence in lawful Business.

Q. *Which is the eighth Commandment?*

A. Thou shalt not steal.

Q. *What doth this Commandment teach you?*

A. To be true and just in all my Dealings.

Q. *What does it forbid?*

A. All sorts of Injustice.

Q. *What are the best Means to keep us from doing Injustice?*

A. Trust in Providence, and Contentment with what it allots to us.

Q. *What Repentance is necessary for all Kinds of Injustice?*

A. Restitution to the Persons wronged; or, if they are dead, to their Heirs.

Q. *What if their Heirs are not known?*

A. Then it should be given to the Poor.

## LESSON XXVII.

Q. **W**HICH is the ninth Commandment?

A. Thou shalt not bear false, &c.

Q. *What is enjoined in this Commandment?*

A. To preserve and defend my Neighbour's good Name.

Q. *What*



Q. *What is here forbidden?*

A. Evil-speaking, or railing, lying, and slandering.

Q. *Should we ever speak Evil of our Neighbour?*

A. Never, but when Justice or Charity oblige us.

Q. *What is the most criminal Instance of this Sin?*

A. Bearing false Witness against any one in Judgment.

Q. *Is it not very difficult to repair the Wrong done to our Neighbour by slandering him?*

A. It is almost impossible.

Q. *What should that teach us?*

A. To be very cautious of transgressing in this Point.

Q. *Which is the tenth Commandment?*

A. Thou shalt not covet, &c.

Q. *What doth this Commandment teach you?*

A. To be content with my own State, and well-pleased with the Welfare of others.

Q. *What is here forbidden?*

A. All evil Desires, particularly of immodest Pleasures, and of what belongs to others.

Q. *Why are these Desires forbidden?*

A. Because they are the Root of most Sins.

Q. *What will help much to keep us from transgressing this Commandment?*

A. To have a low Esteem of the World.

Q. *How many general Rules are we to observe for understanding these Commandments?*

A. Two.

Q. *Which*

Q. *Which is the first?*

A. Wherever a Duty is enjoined, the contrary Sin is forbidden; and where any Sin is forbidden, the contrary Duty is enjoined.

Q. *Which is the other Rule?*

A. When any Duty is enjoined, or Sin forbidden, in general, all the particular Kinds thereof, and all the Means that lead thereto, are likewise enjoined or forbidden.

Q. *To how many Commandments may all these ten be reduced?*

A. To two.

Q. *Which are they?*

A. To love God above all things, and our Neighbour as ourselves.

## LESSON XXVIII.

Q. **Y**OU have now explained the Conditions on which a Person is baptised, or received into Christ's Church; but how come Infants to be baptised, who cannot promise these things?

A. Because they are capable of the Benefits of Baptism, and have Sponsors or Sureties, who promise for them.

Q. *What are the Benefits of Baptism, of which Infants are capable?*

A. They are cleansed from their Original Pollution, become Members of the Body of Christ, and the adopted Children of God, are dedicated to his Service, and have a Title to the Holy Spirit, and all the Promises

of the Gospel.

Q. *Should not Sponsors be very careful to perform what they promise?*

A. Yes, surely: And especially if they see the Natural Parents negligent of their Duty.

Q. *What is the Duty of Sponsors in general?*

A. To take care that Children be duly instructed in the Principles of Christianity; and that they be brought to the Bishop to be confirmed.

## LESSON XXIX.

Q. **W**HAT is Confirmation?

A. It is the Seal or Completion of Baptism.

Q. *What is the Effect of it?*

A. Being anointed with the Holy Ghost, in order to be perfect Christians.

Q. *How is this Blessing to be obtained?*

A. Every baptised Person is to be presented to the Bishop.

Q. *When?*

A. As soon after his Baptism as may be.

Q. *How does the Bishop convey the Holy Ghost to him?*

A. By laying his Hands upon him, and praying that he may receive the Holy Ghost.

Q. *Was there no other outward Sign or Symbol anciently used at Confirmation?*

A. Yes: The Person confirmed was signed or sealed with the Sign of the Cross, and anointed



ed with holy Chrism or Ointment.

Q. *What was the Signification of the Chrism or Ointment?*

A. It represented the inward Unction of the Holy Ghost. [See 1 John ii. 20-27.]

Q. *When was this Rite of Confirmation first practised?*

A. By the Apostles. [Acts viii. 17. Acts xix. 5. Heb. vi. 1, 2.]

Q. *By whom was it always administered in the Church?*

A. By the Bishops only, as Successors to the Apostles.

Q. *Might not Presbyters or Deacons confirm as well as Bishops?*

A. No; for we see, that though St. Philip the Deacon baptised the Samaritans, yet two of the Apostles were sent to confirm them. [Acts viii.]

Q. *Was not the laying on of the Apostles Hands only in order to confer miraculous and extraordinary Gifts of the Spirit?*

A. No; it was designed likewise to confer his ordinary Gifts and Graces.

Q. *How do you know that?*

A. Because all Christians were confirmed; tho' all did not speak with Tongues, neither did all prophesy.

Q. *How do you know that all Christians were confirmed?*

A. Because Confirmation, or the laying on of Hands

Hands is placed among the Fundamentals of Religion, as well as Baptism. [*Heb. vi. 1, 2.*]

Q. *Is not the Holy Ghost given us at our Baptism?*

A. In our Water-baptism, the Holy Ghost purifies and fits us to be a Temple for himself; and in Confirmation, he enters and takes Possession of this Temple.

Q. *For what End does the Holy Ghost thus take Possession of Christians?*

A. That he may be in them a Principle of divine and spiritual Life here, and of a glorious Immortality hereafter.

Q. *How is this Divine Principle to be preserved and nourished in us?*

A. By private and publick Prayer, and the Sacrifice of the Holy Eucharist.

### LESSON XXX.

Q. **W**HAT is Prayer?

A. The offering up our Desires or Addresses to God.

Q. *In order to pray to God, is it enough to say the Words?*

A. No; the Mind must be serious and attentive.

Q. *How often did the ancient Christians use to pray in private?*

A. In the Morning, and at Nine, Twelve, and Three of the Clock, and in the Evening.

Q. *What Prayer is to be used at all Devotions, both public and private?*

A. The

A. The Lord's Prayer.

Q. Say it.

A. Our Father who art, &c.

Q. Why call you this the Lord's Prayer?

A. Because our Lord made it, and taught it his Disciples.

Q. For what End did he make and teach it?

A. To be a distinguishing Form, to be used by his Followers, and a Pattern after which all their other Prayers ought to be framed.

Q. How many are the general Parts of this Prayer?

A. Three ; to wit, the Preface, the Petitions, and the Conclusion.

Q. Which is the Preface?

A. Our Father who art in Heaven.

Q. What do you learn by this Preface?

A. That God is willing to hear us, as being our Father, and that he is able to help us, as being in Heaven.

Q. With what Dispositions should this teach us to pray?

A. With the Confidence of Children, and the Reverence of Creatures.

Q. Why do you not say My Father who art in Heaven?

A. Because I do not pray, for myself alone but for the whole Church.

Q. And what should all the Members of the Church learn from this?

A. To



( 40 )  
A. To love as Brethren, seeing they have one common Father.

## LESSON XXXI.

Q. **H**OW many Petitions are in the Lord's Prayer?

A. Six.

Q. Which is the first?

A. Hallowed be thy Name.

Q. What is meant by hallowing or sanctifying God's Name?

A. Paying it the Love and Honour that is due unto it.

Q. What then do you pray for in this Petition?

A. That God would send his Grace unto me and to all People, that we may worship him, serve him, and obey him as we ought to do.

Q. Which is the second Petition?

A. Thy Kingdom come.

Q. What understand you by the Kingdom of God?

A. His Kingdom of Grace here, and his Kingdom of Glory hereafter.

Q. Who make up the Kingdom of Grace?

A. All true Members of the Catholic Church.

Q. Who make up the Kingdom of Glory?

A. The Angels in Heaven, and the Saints in Paradise.

Q. What do you pray for in this Petition, with respect to the Kingdom of Grace?

A. That

A. That God would plant the Christian Religion where it is not, and establish and preserve it where it is.

Q. *And what do you pray for, with respect to the Kingdom of Glory?*

A. That our blessed Lord would hasten his Coming, that we, and all Saints, both quick and dead, may have our perfect Consummation and Bliss in the Kingdom of Heaven.

Q. *Which is the third Petition?*

A. Thy Will be done in Earth, as it is in Heaven.

Q. *What do we pray for in this Petition?*

A. That our Wills may be wholly conformed to the Will of God.

Q. *When is it that our Wills are not conformed to the Will of God?*

A. When we disobey his Laws, or murmur at his Providence.

## LESSON XXXII.

Q. **W**HICH is the fourth Petition?

A. Give us this Day our daily Bread.

Q. *What do we pray for in this Petition?*

A. For all things needful both for our Souls and our Bodies.

Q. *Why are the Necessaries of our Souls expressed by the Word Bread?*

A. Because one of the principal Means of conveying the Grace of God to us is Bread,  
even

even the consecrated Bread in the holy Eucharist.

Q. *And why are our bodily Necessaries expressed by that Name ?*

A. Because Bread is commonly called the Staff of Life, and therefore may well signify all the Necessaries of it.

Q. *What do you mean by daily Bread ?*

A. Food and Raiment ; or all that is really necessary for our present Occasions.

Q. *Are the Rich bound to pray for this as well as the Poor ?*

A. Yes ; to testify their Dependence upon God, and confess his Bounty.

Q. *And why is it called our Bread ?*

A. 'To shew that it must be the Fruit of our own Industry, and that we are not to expect it by Idleness.

Q. *Which is the fifth Petition ?*

A. And forgive us our 'Trespases, as we forgive them that trespass against us.

Q. *Why should we daily pray for the Forgiveness of our Sins ?*

A. Because we all sin daily, if not wilfully and presumptuously, yet thro' unavoidable Infirmary.

Q. *Upon what Condition may we expect the Pardon of our Sins ?*

A. According as we forgive the Injuries that are done by others unto us.

L E S S O N



## LESSON XXXIII.

Q. **W**HICH is the sixth Petition of this Prayer?

A. And lead us not into Temptation, but deliver us from Evil.

Q. How many Sorts of Temptation are there?

A. Two; the Temptation or Trial of our Faith and Patience; and the Temptation or Enticing of us to Sin.

Q. Does God tempt or entice to Sin?

A. No; he can neither be tempted to Sin, nor yet doth he tempt any Man, *St James. i. 13.*

Q. What then do we here pray for?

A. That God would not suffer our Faith and Patience to be tried above what we can bear.

Q. Should we not be very wary of running ourselves needlessly into Temptation?

A. Yes; for if we are not, it is the highest Presumption to pray against it.

Q. What do we pray for, when we say, Deliver us from Evil?

A. That God would keep us from three Evils.

Q. What are they?

A. 1st, From the Evil One, that is, our Ghostly Enemy; 2dly, from the Evil Thing, that is all Sin and Wickedness; and, 3dly, from the Evil of Punishment, that is, everlasting Death.

Q. What is the Conclusion of the Lord's Prayer?

G

A. For

A For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. *Why should we conclude our Prayers thus?*

A. As the Reason of putting up our Petitions to God, and of our Hopes of obtaining them; and as an Expression of Praise and Acknowledgment for all his Mercies.

Q. *What is the Meaning of the Word Amen, after a Prayer?*

A. That I desire and hope to be heard.

### LESSON XXXIV.

Q. **W**HAT are the public Prayers which Christians ought constantly to attend?

A. The Morning and Evening Service of the Church.

Q. *Ought we to attend the public Worship every Day?*

A. Yes; if we possibly can; but especially on Holy-days.

Q. *What mean you by Holy-days?*

A. Days consecrated to the public Worship of God.

Q. *Upon what Occasion?*

A. In Memory of some remarkable Action or Circumstance relating to our blessed Saviour, or of some eminent Saint.

Q. *How many Sorts of Holy-days are there?*

A. Two, Feasts and Fasts.

Q. *What is the Design of Festivals?*

A. To praise and thank God for some signal Mercy received.

Q. *What*

( 31 )  
Q. *What is the Design of Fasts?*

A. To afflict and punish ourselves for our Sins, and fortify us against Temptations.

Q. *Why should we attend the public Worship on these or on other Days?*

A. Because it greatly contributes to promote the Honour of God, and keep up a Sense of Religion in the World.

Q. *Is there not likewise another Reason for it?*

A. Yes; some of the great Promises that are made to our Prayers in Scripture, are to those which are offered up in our public Assemblies, St. Matth. xviii. 19, 20.

#### LESSON XXXV.

Q. **W**HAT are the public Offices of the Church composed of?

A. Of Hymns, David's Psalms, Lessons out of the Old and New Testament, Prayers and Intercessions for all the World.

Q. *But is there not still a more solemn Part of the public Worship than any of these?*

A. Yes; the unbloody Sacrifice of the Holy Eucharist.

Q. *What means the Word Sacrifice?*

A. A Thing offered to God.

Q. *For what Reason, and to what End?*

A. As an Acknowledgment of God's Dominion and other Attributes, and to procure the Divine Favour to him who offers it.

Q. *And what means the Word Eucharist?*

A. A Sacrifice of Thanksgiving.



Q. *Is not the Eucharist likewise called a Sacrament?*

A. Yes; and it is so in the most proper Sense of the Word.

Q. *What is the Meaning of the Word Sacrament?*

A. A sacred Thing.

Q. *Does it not also sometimes signify an Oath?*

A. Yes; because an Oath is a religious Act.

Q. *Which are Sacraments in both these Senses of the Word?*

A. Baptism, and the Eucharist.

Q. *What are these Sacraments called besides?*

A. Mysteries.

Q. *What signifies Mystery?*

A. Something hidden or concealed.

Q. *Are Baptism and the Eucharist Mysteries?*

A. Yes.

Q. *Why?*

A. Because they are one Thing to the Sense, but represent and signify another to the Understanding.

Q. *Does Sacrament and Mystery then signify the same Thing?*

A. Yes; in the Language of the Church.

Q. *Who instituted these two Sacraments?*

A. Our Lord Jesus Christ.

Q. *Why did he institute them?*

A. To apply the Merits of his Death to us.

Q. *Is it then a great Advantage to receive these Sacraments worthily?*

A. It

A. It is the greatest Blessing of this Life.

Q. *Why?*

A. Because they convey Grace into us.

Q. *Is Grace necessary for us?*

A. Yes; without Grace we can do no good Thing.

Q. *Are both these Sacraments Sacrifices?*

A. No; it is only the Eucharist that is both a Sacrament and Sacrifice.

### L E S S O N XXXVI.

Q. **W**HEN did Jesus Christ institute the Sacrifice of the Eucharist?

A. When he began to offer himself for the Sins of all Men.

Q. *And when was that?*

A. Immediately after eating his last Passover.

Q. *What Sacrifice did he then offer?*

A. His natural Body and Blood.

Q. *In what Manner?*

A. As separate from each other.

Q. *Why?*

A. Because his Body was considered as broken and his Blood as shed, for the Sins of the World.

Q. *But was it natural for him to break his own Body, and shed his own Blood?*

A. No; and therefore he did it in Mystery.

Q. *What mean you by doing it in Mystery?*

A. I mean that he offered his broken Body and shed Blood, under the Symbols of Bread and mixt Wine, which he therefore call

his Body and Blood.

Q. *Did he not offer the Sacrifice of himself upon the Cross?*

A. No, it was slain upon the Cross; but it was offered at the Institution of the Eucharist.

Q. *How do we know that?*

A. Because he expressly says, that his Body was then given or offered to God for the World, St. Luke xxii. 19.

Q. *How was the great Sacrifice of Christ represented, before it was performed?*

A. By all the Sacrifices of the Old Law.

Q. *And how is it represented since?*

A. By the Eucharist, which is a Sacrifice of Thanksgiving.

Q. *What is the Nature and Design of the Eucharistic Sacrifice, when it is celebrated according to Christ's Institution?*

A. It is a solemn Memorial or Representation of Christ's great Sacrifice offered to God the Father, in order to procure us the Virtue of it.

## LESSON XXXVII.

Q. **W**HO can consecrate the Eucharist?

A. None but a Bishop or Priest.

Q. *What is the true, primitive Manner of celebrating this Sacrifice?*

. The Priest, first of all, gives God Thanks for all his Benefits and Mercies, especially those of Creation and Redemption.

Q. *What*



Q. *What does he do next?*

A. He recites how Jesus Christ instituted this Sacrament.

Q. *Why does he recite this?*

A. To shew the Authority by which he acts, and in order to perform Christ's Command.

Q. *Does he then do as Christ did?*

A. Yes; he takes Bread into his Hands, and breaks it.

Q. *What does that broken Bread represent?*

A. The dead Body of Christ pierced upon the Cross.

Q. *What does he take into his Hands besides?*

A. The Cup of Wine and Water.

Q. *What does that represent?*

A. The Blood and Water that flowed from the dead Body of Christ upon the Cross.

Q. *What does he do afterwards?*

A. He repeats our Saviour's powerful Words, This is my Body, This is my Blood, over the Bread and Cup.

Q. *What is the Effect of those Words?*

A. By them, the Bread and Cup are made authoritative Representations or Symbols of Christ's crucified Body and of his Blood that was shed.

Q. *What is the Consequence of that Privilege?*

A. That they are in a Capacity of being offered to God, as the great Christian Sacrifice.

Q. *Is this done?*

A. Yes; the Priest, immediately after, make

a solemn Oblation of them.

Q. *What is this Oblation?*

A. The highest and most proper Act of Christian Worship.

Q. *Does God accept of this Sacrifice?*

A. Yes; and returns it to us again to feast upon.

Q. *Why?*

A. That we may thereby partake of all the Benefits of our Saviour's Death and Passion.

Q. *But how do the Bread and Cup become capable of conferring such Benefits?*

A. By the Priest's praying to God the Father to send the Holy Spirit upon them.

Q. *What is the Effect of this Prayer?*

A. The Bread and Cup are thereby made the spiritual Life-giving Body and Blood of Christ, in Power and Virtue.

Q. *Why do you call the Bread and Cup the spiritual Body and Blood of Christ?*

A. Because the Holy Spirit makes them to be so, to all spiritual Intents and Purposes.

Q. *What does the Priest do afterwards?*

A. He continues his Prayer and Oblation in behalf of the whole Church, and of all the Members of it.

Q. *Do the Bread and Wine remain after Consecration?*

A. Yes; they are not destroyed, but sanctified.

Q. *But are they not changed?*

A. Yes;

A. Yes; in their Qualities, but not in their Substance.

Q. *Are they not made the Body and Blood of Christ?*

A. Yes; but the sacramental Body and Blood, not the natural.

Q. *Are they then Bread and Wine, and the Body and Blood of Christ, at the same time?*

A. Yes; but not in the same Manner.

Q. *How so?*

A. They are Bread and Wine by Nature, the Body and Blood of Christ in Mystery and Signification.

Q. *How again?*

A. They are Bread and Wine to our Senses, the Body and Blood of Christ to our Understanding and Faith.

Q. *And again?*

A. They are Bread and Wine in themselves, the Body and Blood of Christ in Power and Effect.

## LESSON XXXVIII.

Q. **W**HAT is done with the Bread and Cup after Consecration?

A. The Priest first partakes of them himself, and then distributes them to the People.

Q. *For what End does he thus distribute them?*

A. As a Feast upon this Sacrifice.

Q. *What doth the Priest and People's feasting upon this Sacrifice denote or signify?*

A. That they are in Favour and Friendship with God.

Q. *How is this spiritual Feast called in the New Testament?*



*Testament?*

A. The Communion of the Body and Blood of Christ. [1 Cor. x. 16.]

Q. *Why is it so called?*

A. Because it conveys all the Benefits of Christ's natural Body and Blood to those who worthily receive it.

Q. *What are the chief of these?*

A. The Pardon of their past Sins; fresh Supplies of the Holy Spirit, and a Principle of immortal Life to their Bodies as well as their Souls.

Q. *Is it necessary to receive the Holy Communion often?*

A. Yes; because it is our spiritual Nourishment.

Q. *What happens to a Soul that receives it but seldom?*

A. The Soul is in a weak and languishing Condition.

L E S S O N XXXIX.

Q. *Is it not necessary that they who receive the holy Eucharist be duly qualified and prepared for it?*

A. Yes; it is absolutely necessary.

Q. *What is the first Qualification necessary for this Purpose?*

A. A valid Baptism in the Name of the Father, and of the Son and of the Holy Ghost.

Q. *What mean you by a valid Baptism?*

A. That it be administered by a Person duly authorised to act in the Name of God.

Q. *Why*

Q. *Why is such Baptism necessary to qualify us for the Holy Communion?*

A. Because we can have no Right to communicate with Christ the Head of the Church, till we are admitted Members of that his mystical Body.

Q. *What is the next thing necessary to qualify us for the Holy Communion?*

A. Confirmation by a Bishop of the Catholic Church.

Q. *Why is this necessary?*

A. To implant that Principle of spiritual Life in us, which the Holy Eucharist is designed to nourish.

Q. *What is the next thing necessary in this Matter?*

A. That every adult Person have a competent Knowledge of the Nature of this sacred Mystery.

Q. *How is this Knowledge termed in the New Testament?*

A. The discerning the Lord's Body. [1 Cor. xi. 29.]

Q. *What is meant by that?*

A. The distinguishing this Sacrifice from common Food, as being the Body and Blood of Christ in Power and Efficacy.

Q. *How are we to shew that we thus discern the Lord's Body?*

A. By approaching to receive it with suitable Reverence, a lively Faith, Thankfulness to God

God, and sincere Love to all Mankind.

Q. *And which is the last thing necessary to fit us for the Holy Communion?*

A. That we have kept our Baptism undefiled, or else have cleansed ourselves by sincere Repentance.

Q. *What is it that breaks or defiles our baptismal Covenant?*

A. Any gross, wilful, or habitual Sin.

Q. *Do we not all sin daily?*

A. Yes; through unavoidable Weakness and human Infirmary.

Q. *Do these Sins of Infirmary defile our Baptism, or turn us out of God's Favour?*

A. No, they do not; provided we are sorry for them, and strive earnestly and constantly against them.

Q. *But what if our Sins are of a more heinous Nature?*

A. Then we must not presume to approach the holy Eucharist, till we have more particularly repented of them,

Q. *Why so?*

A. Because it would be a great Profanation of that holy Mystery, to the infinite Danger of our own Souls.

## LESSON XL.

Q. **W**HAT is Repentance?

A. An entire Change of Mind from every Thing that is bad to every Thing that is good.

Q. *What*



( 61 )  
Q. *What must follow this entire Change of Mind?*

A. An entire Change of Life.

Q. *What does Repentance consist of?*

A. Of Examination, Contrition, Confession, and Penance.

Q. *What is Examination?*

A. It is calling ourselves to an Account, and searching out all our Sins of Omission and Commission.

Q. *What is the Design of it?*

A. That we may understand the State of our Souls, and that our Repentance may be compleat.

Q. *What ought we chiefly to regard in the Examination of ourselves?*

A. The Sin that does most easily beset us.

Q. *Why?*

A. Because there our greatest Danger lies.

Q. *How often should we thus examine ourselves?*

A. Every Evening.

Q. *But should we not set apart some particular Times, for the more solemn Performance of this Duty?*

A. Yes; all the Days that the Church sets apart for Days of Humiliation and Penitence.

Q. *What should follow Examination?*

A. Contrition.

Q. *What is Contrition?*

A. A hearty Sorrow for, and deep Hatred of our Sins.

Q. *What must Contrition be founded upon?*

A. Upon Faith and the Fear of God.

Q. *What*

Q. *What must it be attended with?*

A. With a firm Resolution of Amendment.

Q. *What must that Resolution exclude?*

A. All Desire or Intention of Sinning.

Q. *What must it include?*

A. At least some Beginning of the Love of God.

## LESSON XLI.

Q. **W***HAT is Confession?*

A. A solemn and particular Acknowledgment of our Sins to God.

Q. *In what Manner?*

A. With Shame and Confusion of Face.

Q. *What must Confession be attended with?*

A. With earnest Supplications for Pardon, through the Merits of Jesus Christ.

Q. *And with what else?*

A. Sincere Promises of better Obedience for the Time to come.

Q. *What is Penance?*

A. Being punished in this World for our Sins.

Q. *To what End?*

A. That our Spirit may be saved in the Day of the Lord.

Q. *Is Penance reasonable?*

A. Yes; for as the Soul and Body have been Partners in the same Sins, they should join together in the same Humiliation.

Q. *What is Penance a Proof of?*

A. It shews the Reality of our inward Sorrow.

Q. *What Method should we take to do this?*

A. All

A. All those Ways which naturally occur in other Cases that afflict us.

Q. Which are they?

A. Weeping, Mourning, Watching, and Mortifications of all Sorts, particularly Fasting.

Q. What must Fasting be attended with?

A. With Prayer and giving of Alms.

Q. How much Alms?

A. According to our Circumstances, but at least as much as we save by Fasting.

Q. When is this Method of private Repentance proper to be used?

A. On Wednesdays and Fridays, or any other Days of Humiliation appointed by the Church.

## LESSON XLII.

Q. WHAT must be done if a Christian has been guilty of any gross and scandalous Sin?

A. He must submit to the public Discipline of the Church.

Q. Wherein does this Discipline consist?

A. In a Power to deprive Christians of all the Benefits and Privileges of Baptism.

Q. How is this done?

A. By turning them out of the Society of the Church, by the lesser and greater Excommunication.

Q. What is the Effect of the lesser Excommunication?

A. Christians are thereby excluded from the Participation of the Eucharist.

Q. And what is the Effect of the greater Excom-  
muni-



*munication?*

A. Persons are thereby totally expelled the Church, and separated from all Communion in holy Offices with her.

Q. *What is the Consequence of this?*

A. All Christians are to shun and avoid them in common Conversation.

Q. *Is not this a very dangerous State?*

A. Yes; for if the Sentence is just, Christ hath declared that he will ratify it in Heaven.

Q. *Upon whom is this greater Excommunication inflicted?*

A. Upon none but the obstinate and refractory.

Q. *But if Christians are submissive and penitent, what must they do?*

A. They must make their public Confession to God, in the Face of the Church.

Q. *And what follows?*

A. The Bishop, or a Priest commissioned by him, is to prescribe them a suitable Penance.

Q. *And what is done when the Penitent has performed his Penance?*

A. Upon his Desire he receives the great Benefit of Absolution.

Q. *What is Absolution?*

A. A solemn Prayer for Pardon, attended with Imposition of Hands.

Q. *Who can pronounce Absolution?*

A. None but the Bishop, or a Priest appointed by him.

Q. *What is the Effect of Absolution?*

A. The Penitent is reconciled and restored to  
the

the Peace and Communion of the Church;  
and admitted to the Holy Eucharist.

L E S S O N   X L I I I .

Q. **W**HEN is private Confession to Men  
proper or necessary?

A. In four Cases.

Q. Which is the first Case?

A. In case of lesser Sins.

Q. What is proper in that Case?

A. That pious Christians make Confession to  
one another, St. James v. 16.

Q. Why?

A. That they may have each others Prayers  
and Assistance.

Q. Which is the second Case?

A. In case of private Injuries done to any  
private Person.

Q. What is necessary in that Case?

A. That the Offender make a private Con-  
fession of his Fault to the Party offended,  
St. Matth. v. 23, 24.

Q. Why?

A. To give him private Satisfaction.

Q. Which is the third Case?

A. When Men are under Perplexity of Mind,  
or Trouble of Conscience from Sin, or when  
they meet with any Difficulty in their Re-  
pentance.

Q. What should they do in this Case?

A. They ought to have Recourse to their Pastor.

Q. *To what End?*

A. To have the Benefit of his Assistance and Prayers.

Q. *Why of his Prayers particularly?*

A. Because he is an authorised Intercessor under Christ for them.

Q. *What must they do besides?*

A. They must consult with him, and follow his Advice.

Q. *Which is the fourth Case?*

A. When any one is rebuked by his spiritual Guide.

Q. *What is his Duty in this Case?*

A. To give Glory to God, and take Shame to himself, by an ingenuous Confession of his Fault.

Q. *Why?*

A. To answer the true End of private Admonition.

## LESSON XLIV.

Q. **W**HAT is it that a Christian should make his great Study and Business throughout the Course of his Life?

A. The working out his eternal Salvation.

Q. *And how is that to be done?*

A. By obeying the Commands of Jesus Christ, imitating his Example, and constantly endeavouring to improve ourselves in every Christian Grace and Virtue.

Q. *To how many Virtues may all our Duty be referred?*

A. To



A. To three; viz. Faith, Hope and Charity.

Q. *Can we have these Virtues of ourselves?*

A. No; it is God that must bestow them upon us; yet we must use our own Endeavours.

Q. *What is the Effect of Faith?*

A. It makes us believe firmly all that God has revealed to his Church.

Q. *How do we know that God has spoken to Men?*

A. By his Miracles.

Q. *What is the Effect of Hope?*

A. It makes us expect with Confidence the good Things which God promises us.

Q. *What are those good Things?*

A. Grace in this Life, and Glory in the other.

Q. *What is Charity?*

A. The Love of God, and our Neighbour.

Q. *Which is the greatest of these three Virtues?*

A. Charity.

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Q. To Christ; viz. I have and I have  
 A. No; it is God that must bestow them upon  
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46A1

THE END

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